MYSORE AYURVEDIC AND UNANI PRACTITIONERS REGISTRATION AND MEDICAL PRACTITIONERS MISCELLANEOUS PROVISIONS BILL, 1960

Motion to consider

Sri K. K. HEGDE.—Sir I move:

"That the Mysore Ayurvedic and Unani Practioners Registration and Medical Practioners Miscellaneous Provisions Bill, 1960 be taken into consideration."

Mr. SPEAKER.—Motion moved :

"That the Mysore Ayurvedic and Unani Practioners Registration and Medical Practioners Miscellaneous Provisions Bill, 1960 be taken into consideration."

†Sri K. K. HEGDE.—Though the Bill is a simple measure, there has been some difference of opinion expressed by some sections of the people. The main purpose is to give statutory recognition for the practice of Ayurveda and Unani and Miscellaneous groups of Medical profession. A draft Bill was suggested by a Committee appointed in 1955 under the Chairmanship of Sri D. K. Dave. As I said, the main idea is to give statutory recognition for Ayurveda and Unani and the integrated courses of medicine. I think you will have all gone thrhugh the Bill. Perhaps one chapter is controversial. that is, Cnapter II. Anyway to alley fears that have been apprehended by many sections of the people, it is the intention of the Government to refer the Bill to Select Committee the report of which has to be submitted during the session itself. The Bill has provided for the establishment of Boards and members are sought to be elected.

(Mr. DEPUTY SPEKER in the Chair)

Election of Members, terms of office, qualifications, etc. have been included in the Bill.

Sir, the power and the duties of the Board are all there. I hope Hon'ble Members would give their opinion about the various clauses.

Sri C. J. MUCKANNAPPA.—What is your object ?

Sri K. K. HEGDE:—The object is to give recognition to these people. The views expressed by the Hon'ble Members would be taken into consideration by the Select Committee. I now invite the suggestions and comments of Hon'ble Members of the Bill.

†Sri J. B. MALLARADHYA (Nanjangud).—Sir, I have heard with very great regret the very few casual remarks made by the Hon'ble Minster on an important bill like this. He always distinguishes himself with brevity. Sir, brevity is the soul of wit. There is neither brevity nor wit in this. Perhaps, the Hon'ble Minster expects the opposition to do the job for him.

(Sri J. B. MALLARADHYA)

Sir my first observation is, is the Government sincere at all about this system of medicine ? There seems to be a Kind of obsession in regard to Alopathic system of medicine. I am fortified by their inaction for these fourteen years after the attainment of independence. I am aware, what they called the bureaucratic Government of Mysore, did perhaps much more for Ayurveda and Unani system of medicine when the other parts of the country had not done anything for this system. After these people came, they have done nothing and they wanted the Central Government to come to their help with a report the Dave Report. Even the Central Government had not thought of these systems of Ayurveda and Unani when the Mysore Government had already done much progress in this sphere. Sir, I must say, at least now wisdom has prevailed and they have drafted a Bill. Even in drafting a Bill, I wish they had given us copies of this Report of Mr. Dave, the Minister of Health, Government of Sourashtra. That report is as old as 1955. They have taken six years to draft a Bill. There is not a word of explanation on this scandelous delay on the part of the State. This Government had to wait for the report of Dave. Had they not had the collective wisdom of all the Members of the Secretariat and the Cabinet to draft a Bill like this ? They could have asked the Opposition to draft a Bill. Sir, I know that any Bill drafted by the Opposition would be never accepted by them. I have myself been a victim of this. I sent two Bills and they would not send it even for the consent of the President. Otherwise, I myself would have given a draft. In spite of all this, Sir, I welcome this measure in the interest of the much needed encouragement that is due to this system of medicine. But I cannot pass without saying that the treatment even now intended to be extended to this system is rather step-motherly. I will prove it through my statement when I speak a little later.

Sir, even now I think the provisions in the Bill are grossly inadequate to give adequate recognition to this indigenous system of medicine. I see that at every stage there is a type of discrimination sought to be made between the modern system of medicine and the Ayurveda and Unani system of medicine. We want people at the Government level who have faith in this system. I am sorry to say that there is not that faith abundantly in evidence in the provisions of the bill which we have before us now. I may be wrong; it is up to the Government to prove their *bona fide* by saying that they have no special learning and special faith towards a particular system of medicine.

ಶ್ರೀ ಸಿ. ಜೆ. ಮುಕ್ಕಣ್ಣಪ್ಪ.—ನೀವು ಯಾವಾಗ ಲಾದರೂ ಆಯುರ್ವೇದಿಕ್ ಔಷಧಿಯನ್ನು ತೆಗೆದುಕೊಂಡಿದ್ದೀರಾ ?

ಶ್ರೀ ಜೆ. ಬಿ. ಮುಲ್ಲಾರಾಧ್ಯ.—ದೇವರದಯದಿಂದ ಇಂದಿನವರೆಗೂ ಔಷಧಿಯನ್ನು ತೆಗೆದು ಕೊಳ್ಳುವ ಪ್ರಮೇಯ ಬಂದಿಲ್ಲ. ಆದರೆ ನನ್ನ ಹೆಂಡತಿ ಆಯುರ್ವೇದ ಔಷಧಿಯನ್ನು ಬಹಳ ಬೇರೆ

ಔಷಧಿಯನ್ನು ತೆಗೆದಕೊಳ್ಳುವುದಿಲ್ಲ. ಅದರ ಪರಿಣಾಮ ಅವಳ ಮೇಲೆ ಎಷ್ಟರ ಮಟ್ಟಿಗೆ ಆಗಿದೆ ಎಂಬುದು ನನಗೆ ಗೊತ್ತಿದೆ.

Till now I had the occasion of going in for any medicine. In such an event, except in the matter of surgery, I would go in for only Ayurveda. Then, Sir, I say once again that the Government should make a determined effort to see that they are holding the scales even, whether it is in respect of Unani or Ayurveda system of medicine or the Homeopathy system or the Alopathy, leaving it to the persons concerned to take the treatment they prefer. But, at the Government level they should not show that they are in favour of any one of the systems, whether it is foreign or indigenous. In making this criticism, I am not trying to hold brief to the local system of medicine. This Bill is not designed in that manner in which it ought to have been. Sir, there is no use in the Government or the Members of the Cabinet talking and merely extending lip sympathy to the indigenous system of medicine unless they make provisions to recognise the needs for research and post graduate courses in the indigenous system of medicine. With all the resources at their disposal, with the crores of rupees that they are spending for various schemes of development in the interest of the country, have they recognised the need for making a rightful share of the State Exchequer's fund to the development of the Ayurveda and Unani system of medicine ? Sir, it is a pitiful sight to go into the interior villages where the esrstwhile District Board Ayurveda and Unani dispensaries are functioning. It is a very miserable sight. The sooner that they extinguish it is better. In fact, in some of the Local Fund Dispensaries it is in no way better There is no medicine; there are no Ayahs; there is no mid-wife and in many cases there are no doctors. Sir, in saying all this, I am making a statement of fact. As a result of the introduction of this Bill, Government want to show, they are very earnest. If that is so, they must go with the job with a sense of sincerity and sympathy and to go with whole hearted support and treat these systems on a par with the other system of medicine.

I have nothing in particular against the allopathic system of medicine. Let no body misunderstand my intentions. The reason why this indegineous systems of medicine have suffered is because of the preferential treatment extended to the allopathic system. That is obvious.

5-30 P.M.

In going through this Bill, I find that this Bill as I said earlier on the Medical Registration Bill, no reference is made to the products of the integrated course of medicine. It is a very grave omission. I do not know whether they are going to bring another Bill for that purpose and that this Bill is designed only to regulate the qualifications of the Ayurvedic and Unaui systems of medicine. Even there, the language is bad enough. This is a Bill intended to regulate the qualificationers and to provide for the registration of practitioners of Ayurvedic and Unani

(Sri J. B. MALLARADHYA)

systems of medicine 'with a view to encourage' It should be 'with a view to encouraging' with the English that I have learnt. I do not see in many cases, they say 'with a view to develop, with a view to encourage, etc.' That participle is necessary. That is English. At least in this single matter, he may accept this amendment.

So I would like the Hon'ble Minister to say if this Bill is designed to provide for the Registration of Practitioners who have undergone the integrated course of medicine. I hope the Hon'ble Minister will please remember. I am saying this with a particular purpose. Is it the intention of the Hon'ble Health Minister to bring forward before this House a separate Bill designed to suit the convenience of these people who have been trained in this system of medicine. If it is not a fact, it only becomes a Kalasu Melogara. There is a larger modicum of allopathy which they have learnt and a smaller doze of ayurvedic and unani and indegenous medicide. Still, I have got a comparative statement and I will come to it later. In fact, our friends have gone to the extent of getting their grievances printed and thousands of copies printed and distributed. According to their own theory. for the M.B.B.S course, the allotment of time is 2,790 hours in the case of M.B.B.S and for GCIM people heve got to study 2,804 hours the modern system of medicine. I want to know where they come in. ಕನ್ನಡದಲ್ಲಿ ಹೇಳುವುದಾದರೆ' IBBANDI.' ಅಲ್ಲೂ ಇಲ್ಲ ಇಲ್ಲೂ ಇಲ್ಲ ಗಂಡು ಅಲ್ಲ ಹೆಣ್ಣು ಅಲ್ಲ ನಪುಂಸಕ ಆಗುತ್ತಾ ಇದೆ. My request to the Government to the Hon'ble Minister for Health is, you must bring a Bill because they are the alumni of our own college. The products of our own college, are recognised in Madras, if I am correct. But we are not recognising them in our own State. Is this fair ? ಮನೆಗೆ ಮಾರಿ, ಪರರಿಗೆ ಉಪಕಾರಿ ಅನ್ನುವ ಹಾಗೆ ಆಗಿದೆ. I want the Hon'ble Minister to tell me whether there is any other alternative. If you are not going to bring a separate Bill, will you please include this Mysore Integrated course in the schedule to the Medical Registration Act ? Is that possible ? What is the difficult in putting it in the schedule ? this GCAM and LAMS course ?

Sri K. K. HEGDE.—That is why we are referring this Bill to the Select Committee. I said in the beginning that there is some difference of opinion and that is the reason why we have been referring that is the reason we have been referring it to the select Committee.

Sri B. D. JATTI.—What is the clause you are referring to ?

Sri J. B. MALLARADHYA.—I am now referring to clause I itself.

Sir, I want to know what exactly is the idea under lying sub-clause (2) of Clause 1. It says : Chapters I and II of this Act shall come into force at once in the whole State, other than Bombay area ; in the Bombay area on such date as the State Government may by notification appoint and Chapter III shall come into force on such date as the State Government may by notification appoint. It is very unusual statement

that appears in any Bill. Unless we know what exactly are the circumstances which prevailed with the Government to come to such a decision, we cannot give our consent. Will the Hon'ble Minister be pleased tell me now at least, before I proceed what exactly are the points ?

Sri K. K. HEGDE.—That may be looked into at the select committee Stage.

Sri J. B. MALLARADHYA.—Sir, you kindly read sub-clause (1) of clause 2.

> "(a) 'Ayurvedic system of medicine' or the 'Ayurvedic system' means the Ayurvedic system of medicine whether supplemented or not by such modern advances as the Board may from time to time determine ;"

please read (q):

> "Unani System of 'Medicine 'or' Unani system' means the Unani system of medicins whether supplemented or not by such modern advance as the board may from to time determine."

Do you think that there is no modern advances in unani system of medicine ? After all. I am not a technical man. I am only a lay-man. To me, it looks to be obvious.

The Government seems to be two minds on this subject as is usual with them. They have no definite attitude about anything. They will have one board or two boards separately for the two systems is not a thing which is clear from this. Why not take a decision, even now, that it shall be one board. Possibly a few friends of the Ayurvedic system have come and fought with you and another batch of the friends of Unani system have come and fought with you. In order to harmonise the two, you find it very difficult. You come to a decision to have two separate boards and a stage will come when you say, it will be one combined board. Why do you not come to a decision now ?

Sri C. J. MUCKANNAPPA.—My friend Mr. Rasheed is here—he is also a doctor.

Sri J. B. MALLARADHYA.—If the intention is that like two sisters they should develop for the welfare of the State.

Sri K. K. HEGDE.—What is your opinion ?

Sri J. B. MALLARADHYA.—My opinion is there should be one board. That is desirable. If you ask my opinion, I will always give it cut and dry.

You are showing yourselves to be a little undemocratic in the composition of the Board. Why should you nominate the President.

Sri K. K. HEGDE.—This is a new Bill and so this has been put in as a temporary provision.

Sri J. B. MALLARADHYA.—This provision lends support to the view that you have no respect for democracy. You are functioning like the Vice-Chancellor of the university in constituting the senate and then one has to go to the High Court to get it quashed.

Then I want to bring to your notice a very fantastic provision which should not find a place in this Bill and that is the clause relating to disqualification in sub-clause (*a*) of clause 9 :

> "if he has been sentenced by a criminal court for an offence involving moral turpitude and punishable with imprisonment for a term exceeding three months, such sentence not having been subsequently reversed, quashed or remitted, unless he has by order, which the State Government is hereby empowered to make in this behalf, been relieved from the disqualification arising on account of such sentence."

Here is a man who has been convicted of an offence by a criminal court and you want to take the power to relieve him from this disqualification. On what ground ?

Sri K. K. HEGDE.—Suppose he improves himself, why should he be condemned for all time ?

Sri C. J. MUCKANNAPPA.—What right has the executive to remit the sentence ?

Sri K. K. HEGDE.—If he behaves better to the satisfaction of Government within a period of ten years, why should he not be given a chance ?

Sri G. N. PUTTANNA.—Government cannot take such a power. You fix a reasonable time of say one year or two years.

Sri J. B. MALLARADHYA.—My point is that this provision should not be there.

Sri K. K. HEGDE.—We will examine.

Sri J. B. MALLARADHYA.—Then you have made a provision that appointments shall be made subject to the previous approval of Government. I take objection to this. When a Board is constituted, they appoint their own officers. Why should they take permission from you for the appointments. You may prescribe the qualifications for the appointment of officers and the Board will make appointments according to those qualifications, but why should the prior approval of Government be taken at every stage ? You want to make it a department of Government and you want them to be under your thumb. This is negation of democracy at every stage.

Then I invite attention to sub-clause (2) of clause 16 :

> "Notwithstanding anything contained in sub-section (1), every person who, within the period of two years from the date on which this Chapter comes into force, produces such

proof as may be prescribed, to prove to the satisfaction of the Registrar that he has been in regular practice in the State of Mysore as a practitioner for a period of not less than fifteen years preceeding the date on which this Chapter comes into force for being registered as a practitioner under this Chapter shall be entitled to have his name entered in the Register on payment of a fee of Rs. 15

You will recognise him without any academic qualification whatsoever ? What is this ?

Sri. K. K. HEGDE.—As far as possible you should be liberal when you provide for registration for the first time.

Sri J. B. MALLARADHYA.—Then why do you prescribe qualifications? A certain man who is competent to practise should have the stamp of authority that he is qualified to practise. Some academic qualifications should be prescribed for all men to be registered because here the safety of the people is involved. Simply because this practice has been going on, don't put the seal of authority to it because there may be quacks and quacks are very dangerous.

ಶ್ರೀ ಸಿ. ಜೆ. ಮುಕ್ಕಣ್ಣಪ್ಪ.—ಸ್ವಾಮಿ, ತಮ್ಮ ಗಮನಕ್ಕೆ ಒಂದು ವಿಷಯ ತರುತ್ತೇನೆ. ಮಾಜಿ ಅಧ್ಯಕ್ಷರಾಗಿದ್ದ ಶ್ರೀ ಎಚ್. ಸಿದ್ದಯ್ಯನವರಿಗೆ ಯಾರೋ ಒಬ್ಬರು ಒಂದು ಭನ್ಮ ತಯಾರು ಮಾಡಿ ಔಷಧಿ ಎಂದು ಕೊಟ್ಟರು. ಅದನ್ನು ಅವರು ತೆಗೆದುಕೊಂಡ ಕೂಡಲೇ ಮೈಯೆಲ್ಲಾ ಕಪ್ಪಾಗಿ ಹೋಯಿತು. ಈ ರೀತಿ ಡಾಕ್ಟರರಾಗಿ ಔಷಧಿ ಕೊಟ್ಟರೆ ಶ್ರೀರಾಮರಾಮಾ ಪರಮಾತ್ಮ ದೇವರೇ ಗತಿ !

ಶ್ರೀ ಜೆ. ಬಿ. ಮಾಲ್ಲಾರಾಧ್ಯ.—ರಾಮನ ತಮ್ಮನ ಹೆಸರು ನಾನು ಹೇಳುತ್ತೇನೆ, ಲಕ್ಷಣ! ಲಕ್ಷ್ಮಣ ! ಶ್ರೀ ರಾಮನೇ ಗತಿ, ನಮ್ಮಲ್ಲಿ ಹೇಳುವ ಹಾಗೆ ಶಿವನ ಪಾದ ಸೇರುತ್ತಾರೆ.

Please prescribe a minimum academic qualification. Even for a compounder you have prescribed qualifications. This provision will affect the people particular in rural areas. I want you to kindly recognise the need for sending out to the interior of the villages people with some qualifications. Even if you do not get this Bill passed, it does not matter, but don't allow this clause to remain as it is. You are now making Government a party to this kind of discrimination and illegal action by the introduction of the provision in sub-clause (3) which says :

"The Board may, on sufficient cause being shown, and with the approval of the State Government, direct that the name of the practitioner so removed shall be re-entered in the register."

Why do you want to bring the Government in the picture here ? Government is the appellate authority. For doing anything you want the previous approval of Government to be taken. And still you want the Government to be brought in the picture again ?

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You want to enter a man's name in a particular register subject to certain conditions. You want to have the power to remove that name. You want to have power to re-enter his name in the register. If the Government is to act as an appellate authority, why bring its name in the initial stages. Either there should be a provision for appeal to Government or the Government should not come into the picture at all. If we should think carefully we will see the incongruity. If Government wants to exercise appellate jurisdiction they should not come into the picture at the earlier stages because they will be a party to the judgement and they would have to sit in judgement over their own order. This contravenes an elementary principle of jurisprudence.

In regard to clause 18 (3), I do not know how Government could expect a man who has been practising for 30 years, and who has become old, to sit for an examination and pass it. It passes my comprehension.

Sri K. K. HEGDE.—It is not meant for such people. Please read clause 2.

ಶ್ರೀ ಜೆ. ಬಿ. ಮಲ್ಲಾರಾಧ್ಯ.—ಐದು ವರ್ಷ ಪ್ರಾಕ್ಟೀಸ್ ಇದುವನು ತನ್ನ ಹೆಸರನ್ನು ರಿಜಿಸ್ಟರ್ ಮಾಡಿಸಬಹುದು ಎಂದಿದೆ. ಐದು ವರ್ಷವಾದ ಮೇಲೆ examination ಮಾಡಿದರೆ ಅವರಿಗೆ ಏನು background ಇರುತ್ತದೆ.

Clause 20 is a controversial clause. Sub-clause 5 refers to only Madras area and what about licentiates of Mysore.

Sri K. K. HEGDE.—The Madras area included because they were enjoying this privilege while they were in Madras. That has been protected.

Sri C. M. ARUMUGHAM.—Are we to understand that such doctors are more in number in Mangalore district.

Sri K. K. HEGDE.—Mangalore was in Madras formerly.

Sri J. B. MALLARADHYA.—My reference to this kind of stepmotherly treatment has had no effect on the mind of the Hon'ble Minister. My point as to why the Mysore graduates and licentiates have been omitted from the purview of the explanation, has not been answered.

Sri K. K. HEGDE.—The Mysore people were not enjoying that before.

Sri J. B. MALLARADHYA.—I am afraid my powers of making the Minister understand have absolutely failed. If you want me to read the kind of privileges enjoyed by the Mysore graduates, I will give it.

Sri K. K. HEGDE.—That would be examined in the Select Committee. The Hon'ble Member would have an opportunity then.

Sri J. B. MALLARADHYA.—Sir, my friend Sri Sinivasa Shetty would not be here tomorrow. I would like him to speak and I will take my chance later.

MR. DEPUTY SPEAKER.—He cannot have a chance later.

Sri J. B. MALLARADHYA.—If such a chance is not given, it does not matter. I will forego that.

†Sri V. SRINIVASA SHETTY (Coondapur).— I do not know what I can say within the very limited time at my disposal. I would be grateful if a few more minutes are granted to me.

At the very outset, I must say that the Government have got a very confused notion about Ayurveda. After 14 years of independence, one has to painfully note that medical aid has not been made available to the villages. As against the ideal of having one doctor for thousand persons, we have 6,000 doctors to look after 1,82,00,000 persons. More than 85 per cent of the doctors live in urban areas. Against this background it is pitiable indeed the Government have not visualised the important role the indegenous systems of medicine play. After a lot of agitation this Bill has been brought. The Leader of the Opposition has focussed attention on some of the lacunae in the Bill. They are very grave mistakes indeed.

I would at this stage like to refer to the impression that the Government have failed in the matter of getting two Medical Colleges opened this year. This is going on in whispers, I am not complaining against anybody. At one time, there was a talk that a college may be started in South Kanara. There was some agitation on the part of the Hyderabad districts. I wonder why anybody should think of a college in his own district. I for one would be happy if a college is started anywhere in the State, not necessarily in Mangalore district. My grievance is that the Government has let go the opportunity, because politics interefered.

Sri B. D. JATTI.—The Hon'ble Member need not dwell on this owing to lack of time. According to the provision made, only one college is possible. If we think of starting two more colleges, then the trouble of politics would arise.

Sri V. SRINIVASA SHETTY—.There was the possibility of starting the colleges in the earlier stages but that was thwarted by politics. That is my complaint. I can understand the plea of inadequate funds. There were means of starting a college but the opportunity was missed. I do not know if it would be possible to start a college for the next five years.

Sir, the leader of the Opposition has pointed out certain omissions in this Bill. One point which he missed is that there are graduates called Vaidya Praveenas of the Taranath Vaidya Peeta of Tungabhadra. They have undergone training for 4½ years. They did not have certain facilities like hospitals but anyhow Government has to give recognition. The people have undergone training for 4½ years.

(Sri V. Srinivasa Shetty)

The very curriculum is fairly good. But the staff is not quite good and the hospital facilities are not good. I request the Hon'ble Chief Minister to note that, that Tungabhadra Vidyapeetha has not been mentioned here. They are practicing all over the State. From Bengal onwards, all States have come to recognise. But these people have not been mentioned here. I request the Government to mention their names in the schedule here.

6-00 P.M.

There is one other point. The Maharashtra Government have refused to recognise the L.A.M.S. of Mysore. I come to know to-day that the Maharashtra Government have asked the doctors in that State who are holding L.A M.S. degree to quit. But to the ayurvedic doctors of Bombay, we are continuing to give them recognition But there should be reciprocity. Government must insist our people practicing in Bombay State should not suffer. It is a very grave lacunae. Unless the Maharashtra Government gives recognition to our ayurvedic doctor, our Government should not give recognition to their ayurvedic doctors. I have to say this because, it is proper justice that should be done to our own people. People from Bombay should not be victimised, but our people must be rendered justice.

One other point is—the so-called—clause 20 Privileges of registered practitioners—is highly controversial. Sub-clause (5) (i) & (ii) of Clause 20 were not in the original. The present Hon'ble Minister was not willing to give and special privileges. GCAM and LAM—in South Kanara there are more people than in other districts which these qualifications.

Sri C. J. Muckannappa.—He is going to recognise Viadya Praveena if that qualification is equal to GCAM or LAM.

Sri V. Srinivasa Shetty.—Later that was converted into LAM that is why I said that Vaidya Praveenas are in the Bill. These people have been given special status I have got a curricula of GCAM. This is equal to MBBS. It is quite natural that they should be given a certain stutus The difficulty is—they themselves—GCAMs and LAMs—object to being included in this Bill. They say that should be excluded from this Bill. There is an Act in Madras Government GCAM is abolished and it is converted into MBBS to those people. Those people say that they will be quite happy if they are excluded from this Bill and they would be quite happy to remain under the Madras Act. That is a point for consideration to be taken by Government. GCAM and LAM should be given equal status. The Act in Madras recognises those people. These qualifications should be included in this Bill. If that is not possible LAMs and GCAM should be excluded. The curricula of LAMs and GCAM is practically the same. One of the Ministers asked them to work

allopathic courses and be governed by ayurvedic courses and dispense medicine under ayurveda. Whatever ayurveda we may worship, the doctors are not willing to be governed by that. They are practicing ayurveda and allopathy. Unless they are allowed to practice both have studied ayurveda and allopathy for 5½ years, if you say that you should not dispense Medicine under allopathy, it is simply ruining the...

Sri B. D. JATTI.—Is the Hon'ble Member speaking about the students who got diplomas and degrees in the past or of the present persons who have got these degrees ?

Sri V. SRINIVASA SHETTY.—I am speaking only about the past degree holders. If you shut out the GCAMs and LAMs...

Sri K. K. HEGDE.—It is not the intention of the Government to prevent LAMs and GCAMs from practicing allopathy. Are you referring to the present GCAMs who are now undergoing study ?

Sri V. SRINIVASA SHETTY.—With regard to those past people, GCAMs—they are in the final year.

Sri K. K. HEGDE.—Those who have been admitted in 1958.

Sri B. D. JATTI.—Perhaps he does not do so. When the Government of Mysore decided to teach students only in ayurveda, they made it clear that they should practice in ayurveda. Knowing fully well, they have entered the college. It is not well for anyone to argue now.

Sri V. SRINIVASA SHETTY.—If there is any agreement while admission was made, I am helpless. If no assurance is there, after 4½ or 5½ years of study, then they cannot be debarred.

Sri K. K. HEGDE.—Previous to 1957, there was no understanding that they should practice in ayurveda alone. But from 1958 onwards, it has been strictly adhered to ayurveda alone.

Sri V. SRINIVASA SHETTY.—If there is no understanding they should be given the facility. That question should be examined by the Select Committee.

Sri J. B. MALLARADHYA.—I was present at a meeting when the Hon'ble Chief Minister visited the Ayurvedic college at Mysore. For the last and recent batch, in regard to those who have completed their 5½ years course, there should be no restriction. But in regard to those who have come under the new 1958–59 and 1959–60 courses, there was a clear understanding. They were given sufficient indication well in time that they should practice in ayurveda alone, but not in respect of those who have completed the 5½ years course, by then.

Sri B. D. JATTI.—That is why I asked whether Sri Srinivasa Shetty referred to past or new students.

Sri V. SRINIVASA SHETTY.—I request the members of the Select Committee to look into all these things and see that justice is done.

Mr. DEPUTY SPEAKER.—The House will now rise and meet tomorow at 1. P.M.

The House adjourned at Ten Minutes past Six of the Clock to meet again at One of the Clock on Tuesday the 29th August 1961.

WD 6627—GPB—500—(L.A. New)—21-3-67